

THE HORRENDOUS ONSLAUGHT OF TERRORISM THAT HAS CONTINUED unabated in recent years has brought the Muslim *Umma* (nation) in general, and Pakistan in particular, into disrepute. The overwhelming majority of Muslims oppose and condemn terrorism in unequivocal terms and are unwilling to accept it as even remotely related to Islam. However, a negligible—albeit highly visible and vocal—minority amongst them seems to openly approve of terrorism, and instead of opposing and condemning it, resorts to misleading and fallacious reasoning.

It may be conceded that the local, national and international factors underpinning global terrorism include the injustices inflicted against Muslims in certain areas, the apparent double standards displayed by the major state powers and their open-ended and the long-term military engagements in a number of countries under the pretext of combating terror. That said, the terrorists' recourse to violence and indiscriminate murder has become a routine affair, taking the form of suicide bombings against peaceful people, as well as bomb blasts directed towards mosques, shrines, educational institutions, bazaars, governmental buildings, trade centres, markets, security installations and other public places: heinous, inhuman and barbarous acts in their very essence.

The perpetrators of these crimes justify their actions in the name of jihad, and thus they distort, twist and confuse the sacred Islamic concept of jihad. This situation is causing some Muslims—amongst the youth in particular—to fall prey to doubts and reservations, resulting in confusion about the concept of jihad, because those who perpetrate these atrocities are self-professed Muslims. They and their cohorts practise Islamic rituals, perform acts of worship and display the outward forms of religiosity encapsulated in the Shariah (Islamic Sacred Law). This has put not only the common Muslims into a dilemma, but also a significant number of religious scholars and intellectuals.

They are perturbed and curious to know the real Islamic stance
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on the methods these individuals and groups have adopted to wreak their havoc.

Furthermore, international media consistently over-reports incidents of terrorism and extremism around the Muslim world, and is reluctant to highlight the positive and constructive aspects of Islam, its peaceful teachings and philanthropic philosophy and orientation. Moreover, they do not report the condemnation and opposition prevalent within Muslim communities towards extremists, militants and terrorists. Lumping both Islam and terrorism together has led only to negative consequences. The Western mind conjures up images of terrorism and extremism at the merest mention of the word Islam. This in turn leaves Western-bred and educated Muslim youth in a most difficult position. In fact, the present generation of young Muslims all over the Islamic world is falling victim to intellectual confusion and deterioration in the practical fields and in the domain of beliefs and religious tenets.

This precarious situation has led to damage on two levels: damage to Islam and the Muslims and damage to the Western world. The damage to Islam and the Muslim world is that many Muslim youth, unaware of the normative teachings of Islam, and under the influence of the media, erroneously believe that terrorism and extremism emanate from religious teachings and the attitudes of religious people. This misplaced thinking has alienated many of the youth from the religion, and has even led some of them to atheism or rejection of religion altogether. On the other hand, the danger threatening the Western world is from the governmental policies and subsequent stereotyping of Muslims, which provoke a negative response amongst some of the Muslim youth, who regard these as attacks against Islam and an organised conspiracy from certain influential circles in the Western world.

As a reaction, some youth are gradually becoming extreme and militant in their outlooks. Some of them are eschewing moderation and expressing hatred and desire for revenge, and ultimately becoming terrorists, or at the very least, adopting the terrorist worldview or being groomed for their nefarious designs. Thus,

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such policies are instrumental in producing potential terrorist recruits and supporters, with no end in sight. Consequently, both the Muslim *Umma*, as well as humanity, are heading towards catastrophe.

Moreover, these circumstances are heightening tensions, and creating an atmosphere of mistrust between the Islamic and Western worlds. The upsurge in terrorism is paving the way for greater foreign interference in and pressure on the Muslim nation-states. This widening gulf is not only pushing humanity towards interfaith antagonism at the global level but also reducing the possibilities of peace, tolerance and mutual coexistence amongst the different societies in this rapidly shrinking and globalized world.

Under these dire circumstances, I thought it necessary to explain to the Western and Islamic worlds the proper Islamic stance on terrorism: in the light of the Qur'ān, the prophetic traditions (hadith) and classical books of jurisprudence and theology. The underlying purpose is to present this point of view to significant institutions of learning, important think tanks and influential opinion-making organisations around the world, so that both the Muslims and non-Muslims who entertain doubts and reservations about Islam are able to understand Islam's stance on terrorism more clearly.

The first part of this book explains the meaning of Islam and discusses its three categories: Islam (peace), *Īmān* (faith) and *Iḥsān* (spiritual excellence). These three words, literally and figuratively, represent peace, safety, mercy, tolerance, forbearance, love, kindness, benevolence and respect for humanity. Using Qur'ānic verses and prophetic traditions, it demonstrates that the killing of Muslims and the practice of terrorism against common people are not only unlawful and forbidden in Islam, but also represent a rejection of faith (*kufr*). Referencing the expositions and opinions of jurists and experts of Qur'ānic exegesis and hadith, it has established that virtually all of the learned Islamic authorities have held the same unanimous opinion about terrorism throughout the entire 1400-year history of Islam. The concluding part of this

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book takes an account of the proper means of effecting a change in society and the correct way to redress wrongs, as well as the Muslim's responsibilities when he or she resides in a non-Muslim country.

Perhaps the most important aspect of this book is that it explains the ideology and mindset that pits one Muslim against another and leads to bloodshed in society. This mindset not only regards it permissible to kill schoolgirls and women in markets, but also considers these heinous acts a means of earning rewards and spiritual benefits in the Hereafter. What power or conviction rouses someone to kill people gathered in a mosque and causes him to believe that he will earn Paradise through wanton carnage? Why does a terrorist decide to end his own life—one of the greatest blessings of God—with his own hands through suicide bombing? How does he come to believe that by killing people through suicide bombing he will become a martyr and enter Paradise? These are the questions that spring to the mind of every person possessing common sense. In answering these questions, I have relied on historical facts which the Prophet ﷺ (may God bless him and grant him peace) himself foretold. The book offers a comprehensive analysis of the signs, beliefs and ideologies of the Kharijites—an extremist group that appeared in the Muslim community over one thousand years ago—and establishes that the terrorists of today are their modern offshoots.

An oft-repeated contention these days is that since foreign powers are aggressing against Muslim countries, including Pakistan, the so-called jihadi groups have thwarted them by launching the offensive and inflicting upon them devastating blows, and that, therefore, their actions—though incorrect—should not be reviled and condemned because their intention is to defend Islam. This is a flawed argument and a morally reprehensible position. I have addressed this contention, and explained that, in the light of the Qur'ān and hadith, evil cannot become good under any circumstance, nor can oppression transform itself into virtue due to a good intention.

SOME IMPORTANT QUESTIONS

The heartbreaking and ghastly scenes of terrorism will no doubt disturb the minds of all decent and common folk around the world, and will prompt some perplexing questions that demand satisfactory answers.

QUESTION ONE

Is it lawful for a group or organization to use force to promote and implement its own doctrine and beliefs in the name of reforming others, presuming itself to be on the right path? Does Islam in any way allow the killing of people because of doctrinal differences, and does it permit the usurpation of their wealth and properties and the destruction of mosques, religious sites and shrines?

ANSWER

Islam is a religion of peace and safety and champions love and harmony in society. According to Islamic teachings, a Muslim is one from whose hands the lives and properties of all Muslims and non-Muslims remain safe. The sanctity of human life and its protection occupies a fundamental place in Islamic law. Taking anyone's life is an act that is forbidden and unlawful, and in some cases amounts to disbelief. These days, the terrorists who, in a futile attempt to impose their own ideas and beliefs, ruthlessly and indiscriminately, kill people in mosques, marketplaces, governmental offices and other public places, are in fact committing a clear act of disbelief. They are warned of a humiliating torment in this world and in the Hereafter.

Terrorism in its very essence symbolizes disbelief and is a rejection of what Islam stands for. When the forbidden element of suicide is added to it, its severity and gravity becomes even greater. Scores of Qur'ānic verses and prophetic traditions prove that terrorism is unlawful in Islam and that it is an act of disbelief. This has been the opinion of many Islamic scholars through the 1400 years of Islamic history, including the eminent Imams of Qur'ānic exegesis and hadith and the authorities on logic and jurisprudence.

Islam has kept the door of negotiation and discussion open to convince others by reasoning, instead of taking up arms to

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denounce the viewpoints of others and to enforce one's own opinion. Only the victims of ignorance, jealousy and malice take recourse to attacks against public. Islam declares them as rebels who will abide in Hell.

QUESTION TWO

What are the rights of the non-Muslim citizens of a Muslim state?

ANSWER

Islam not only guarantees the protection of the life, honour and property of Muslim citizens of an Islamic state, but also guarantees the equal protection of the life, honour and property of non-Muslim citizens, as well as those with whom it has entered into a peace treaty. The rights of non-Muslim citizens in an Islamic state are just as sacrosanct as those of Muslim citizens. There is no difference between them as human beings. That is why Islamic law metes out equal treatment to both parties in the matters of blood money and legal retribution (*qişāş*). Non-Muslims have complete personal and religious freedom in a Muslim society and their properties and places of worship also enjoy complete protection.

In addition to the non-Muslim citizens, even the ambassadors of non-Muslim countries and others working on diplomatic assignments have been guaranteed complete protection. Likewise, the protection of the lives and properties of non-Muslim traders is the responsibility of the Islamic state. Islam forbids the use of violence against peaceful and non-combatant citizens. Those who attack peaceful non-Muslim citizens, kidnap them for ransom and torture them mentally or physically, or keep them under unlawful custody are in fact committing major violations of Islamic teachings.

QUESTION THREE

Does Islam offer clear commands regarding the sanctity of human life? Is it lawful to kidnap and assassinate foreign delegates and peaceful non-Muslim citizens in order to avenge injustices and disrupt the non-Muslim global powers?

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ANSWER

The importance Islam lays on the sanctity and dignity of human life can be gauged from the fact that it forbids indiscriminate killing even when Muslim armies are engaged in war against enemy troops. The killing of children, women, elderly people, religious leaders and traders is strictly prohibited. Similarly, those who surrender their arms, confine themselves to their homes and seek shelter cannot be killed. The general public must not be targeted, and likewise, places of worship, buildings, crops and even trees must not be destroyed.

On the one hand, there is a clear set of Islamic laws based on extreme discretion, and on the other hand, there are people who invoke the name of Islam to justify the indiscriminate and wanton killing of men, women and children everywhere. It is a pity that such barbaric people claim that their activities are jihad. In no way is it permissible to hold foreign delegates under unlawful custody and murder them and other peaceful non-Muslim citizens in retaliation for the interference, injustice and aggression of their countries. The one who commits these acts has no relation to Islam or the Prophet Muhammad ﷺ.

QUESTION FOUR

Is armed struggle permissible against Muslim rulers in order to remove their governments because of their un-Islamic policies, or to bring them to the right path or to force them to give up their impious activities? Is rebellion against the constitutional government and its authority Islamically mandated? What should be the legitimate way to change the rulers or make them mend their ways?

ANSWER

Islam is not merely a religion; it is a complete *dīn*, or code of life. It provides a complete set of principles for every aspect of life, and has also made arrangements for the protection of society as a whole. The rights and duties of state institutions have been clearly detailed. All citizens of a Muslim state are duty-bound to abide by its laws, rules and regulations. One of these principles

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is that a Muslim state and society should be a paragon of peace and coexistence. For this reason, Islam strictly prohibits taking up arms against it, challenging its authority and declaring war against it. Islamic law considers such actions as rebellion. God forbid if such conditions are created, then it is the primary responsibility of the Islamic state to take urgent measures to decisively eliminate rebellion and terrorism so that no individual or group can dare destroy the harmony of society, ruin peace and shed blood. Islam holds the peace and tranquillity of society in general, and of the Muslim state in particular, so dear that it does not allow people to raise the banner of revolt in the name of confronting injustice, oppression and other vices committed by the ruling elite. The banner of rebellion against a Muslim state cannot be raised unless the rulers commit explicit, declared and unequivocal disbelief, and use force to prevent the performance of religious rituals, like prayer.

The evidence for the prohibition of armed rebellion is explicitly outlined in the Qur'ān, the prophetic traditions and the expositions of the classical jurists. If reference is made to the noble Companions of the Prophet ﷺ, their successors, as well as Imam Abū Ḥanīfa, Imam Mālik, Imam al-Shāfi'ī, Imam Aḥmad b. Ḥanbal and other leading jurists, consensus would approve to exist that it is totally forbidden to rebel against the Muslim state—and there is no difference of opinion between any schools of thought on this matter. Any armed rebellion that challenges the authority of the state is nothing but a civil war, a blatant act of terrorism and a clear act of strife. Under no circumstances can it be called jihad. As for the struggle to reform an impious Muslim ruler or state, that is not at all prohibited.

The prohibition of rebellion and armed struggle does not imply that an evil should not be called an evil and that no effort should be made to stop its spread or that the religious obligation to enjoin the good and forbid the evil should be abandoned. The act of upholding the truth and rejecting falsehood is mandatory for all Muslims, and seeking to reform society and fight off evil forces is a religious obligation. The adoption of all constitutional,

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legal, political and democratic ways to reform the rulers and the system of governance and prevent them from the violation of human rights is not only lawful but a binding duty upon Muslims. Indeed, it is from the obligations of faith to strive at the individual and collective levels—through the appropriate means—for the establishment of truth, abolishment of terror and oppression and restoration of justice.

QUESTION FIVE

The sect of the Kharijites has left behind an indelible mark in the history of terrorism. The question arises: Who were the Kharijites? How are they judged in Islamic Revealed Law? Are the present-day terrorists a continuation of the Kharijites of old?

ANSWER

The Kharijites were rebels and apostates from Islam. Their initial appearance was during the lifetime of the Prophet Muhammad ﷺ, and their intellectual growth and emergence took place during the caliphates of ʿUthmān b. ʿAffān and ʿAlī b. Abī Ṭalib رضي الله عنه. The Kharijites were so punctual and regular in the performance of religious rituals and acts of worship that they would appear more pious than the Companions of the Prophet ﷺ; however, according to the clear statement of the Prophet ﷺ, they were absolutely out of the fold of Islam.

The Kharijites regarded the killing of Muslims as lawful, rejected the Companions for their disagreement with them, and, with the slogan of *‘there is no rule but for God’*, considered it lawful to wage armed struggle against ʿAlī رضي الله عنه. The Kharijites were in fact the first terrorist group to challenge the authority of the Muslim state and raise the banner of armed struggle against it. The hadith texts clearly establish that the elements of the Kharijites will continue to emerge and reappear in every age.

The term Kharijite is not restricted to the group that took up arms against the Rightly Guided Caliphs, but it encompasses—from then until the Day of Judgement—every group and individual who possesses their attributes and beliefs and who commits terrorism in the name of jihad. Despite being compulsive and obsessive in

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their performance of the outward religious rituals, the Kharijites are considered out of the fold of Islam for their mistaken and erroneous beliefs.

A Muslim state cannot be allowed to give them any concession in the name of dialogue, or stop military actions against them until they are eliminated—and this is according to the explicit instructions of the Prophet ﷺ. The only time they can be spared is when they willingly lay down their arms, repent of their actions and vow to honour the authority of the Muslim state.

QUESTION SIX

What are the measures that a government should take to end terrorist activities and armed strife?

ANSWER

The government and the law enforcement agencies should, at the outset, remove all factors and stimuli that contribute to making the common man a victim of doubts regarding the impermissibility of terrorism as a method of change. The ringleaders and supporters of terrorism are able to snare impressionable youth and lead them to militancy due to these doubts and misgivings. They are easily able to groom them for terrorist activities by exploiting their emotions and sensibilities. The policies, events and circumstances the terrorist elements use as fuel for their evil agenda must be remedied and set right as a priority. This will certainly help eradicate the root causes of the spread of this plague. Similarly, as long as the world powers continually fail to attend to the real hardships of people and take note of their complaints, and until they abandon their deceptive policies, the restoration of real peace will remain a distant dream.

QUESTION SEVEN

Can the atrocities of terrorism be justified and deemed permissible if they are done with the intention of promoting Islam and securing the rights of the Muslims?

ANSWER

Even today the Kharijites invoke Islam and raise slogans to establish

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the divine order, but all of their actions and steps constitute a clear violation of Islamic teachings. When the supporters of the Kharijites do not have a legal argument to defend their actions, they draw people's attention to the vices and corruption of the ruling elite and the oppression committed by foreign forces. By way of this moral equivocation, they attempt to justify unlawful murder. They are content in the belief that, although the terrorists are doing wrong, their intention is good and beyond reproach. This is a major intellectual *faux pas*, and many people, both educated and uneducated, suffer from this doubt. An evil act remains evil in all its forms; whether it is interpreted as injustice, this principle remains the same. Therefore, no forbidden action can ever become a virtuous and lawful deed due to the goodness of intention.

Killing the common people, engaging in oppression and behaving with cruelty and violence cannot become pardonable offenses due to the presence of a good intention or pious conviction. There is no place for deviation from this fundamental principle. Thus, this argument of the terrorists and their well-wishers is invalid as per the Islamic Sacred Law. Therefore, I begin my arguments with the clarification of the same issue: that an evil deed cannot transform into a pious deed due to a good intention from where it supposedly arises.

GOOD INTENTIONS DO NOT CHANGE VICES INTO VIRTUES

If a good intention gives rise to bloodshed and massacre, the question arises whether such tyranny and barbarism can be declared lawful on its basis. Some people think that, although suicide bombings are evil and the destruction of educational, training, industrial, commercial and welfare centres is a heinous crime, still the suicide bombers are doing these acts with good intentions and pious motives, and are therefore justified. They are justified—so the logic goes—as retaliation for foreign aggression against Muslims. They are carrying out a jihad, it is argued, and so they cannot be given any blame.

This brief discussion analyses this thought in the light of the Qur'ān and Sunna. The Qur'ān rejected the idol worship that was

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carried out with the intention of attaining nearness to God and called it disbelief. The Qur'an says,

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

'Listen, sincere devotion is only God's due. But those who take others as protectors besides God [say], "We only worship them in order that they may bring us nearer to God". Truly God will judge between them in that wherein they differ. But God guides not such as are liars and ingrates'.¹

When the idolaters of Mecca were asked why they worshipped idols, they said the idols would bring them closer to God. Their intention to attain closeness to God was good, but their idol-worship was blasphemy and disbelief. Idolatry, therefore, cannot be justified because of good intentions.

Furthermore, the terrorists' claim that they are fighting injustice is rejected because they are shedding blood and spreading fear, and are not engaging in constructive work or reformation. God says,

﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ. وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ﴾

'And amongst people there is he whose conversation seems pleasing to you in the life of the world, and he calls God to bear witness to that which is in his heart, but in truth he is the most quarrelsome of opponents. And when he turns away, he runs about in the land to cause corruption and destroy crops and life, and God does not like corruption. And when it is said to him, "Fear God",

¹ Qur'an 39:3.

his arrogance leads him to more sins. Hell is, therefore, sufficient for him. And that is indeed an evil abode.¹

These verses explain that many people will speak with seemingly pleasant words and employ superficial arguments. They will swear on their good intentions, and declare God witness to their noble objectives and pious aims. Despite their assertions and claims, however, God declared them miscreants and wrongdoers who will face the torment of Hell. Their swearing on their intentions has been refuted because they are committing wanton acts of violence, strife and terrorism. Their crimes, therefore, cannot be forgiven due to their ‘good’ intentions and noble designs that they declare on oath. This is a basic principle drawn from the Qur’ān and the Shariah. Another Qur’ānic verse explains the same point:

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾

‘And when it is said to them, “Do not spread corruption in the land”, they say, “We are only reformers!” Truly, it is they who spread corruption but they perceive it not’.²

Here again, the corrupt and criminal mentality of terrorists is described. This verse explains that the offenders never regard their activity as disruption, violence and strife; rather, they may call it jihad and reconstruction and reformation. They presume that the criminal activities they engage in are for the greater good of society. Today’s tragedy is that terrorists, murderers and rioters try to prove—claiming to uphold the banner of Islam and national interests—that their criminal, rebellious, brutal and blasphemous activities are justified reactions to foreign aggression.

They should know that, just as a good intention can never justify an unlawful act, and just as pious motives can never transform blasphemy into righteousness, similarly, the intention to perform jihad can never justify unlawful violence or make terrorism lawful. The intention to protect Islam, defend it against

¹ Ibid., 2:204–206.

² Ibid., 2:11–12.

foreign aggression and avenge the wrongs and excesses inflicted upon the Muslim *Umma* is one thing, but the brutal mass murder of peaceful citizens, the destruction of property and the ruthless target killings are altogether different. The former can never prove the latter lawful; the two have no relation to one another. Terrorism, carnage and mass destruction can neither be justified in the name of enforcing Islamic commands, nor can they be exceptions to the rule or pardonable.

An in-depth study of the Qur'ān and hadith literature clearly establishes that Islam makes the realisation of lawful objectives conditional upon lawful means only, and decrees that the attainment of noble aims can only be through noble methods. A sacred goal can never be achieved by following an evil and criminal path. Constructing a mosque, for example, is a pious act, but it cannot be funded by robbing a bank or through ill-gotten means. The objectives of mercy cannot be achieved through cruelty and oppression, and the designs of a religious person cannot be materialised by adopting shameful methods. Fair is fair and foul is foul; it is Satan who says, 'Fair is foul and foul is fair'. This illustrates the majesty and purity of Islam, which has purified and reformed both the destination and its path and has made both objective and method pure and upright.

Those who base their argument on the famous hadith, 'Actions are judged according to intentions', in order to justify their brutal ways and cursed means, make false and heretic claims. They cannot set a wrong thing right. This hadith speaks only about those actions that are proven pious, permissible and lawful. Their acceptability has been based on the soundness of intention; if the intention is pure, they will be accepted, and if not, they will be rejected. If the intention is corrupt, or if it does not exist, the actions will not be considered acts of worship, despite their apparent righteous value. But the actions that are from the start forbidden, unjust, unlawful and blasphemous cannot be made permissible or lawful by good intentions.

This is such a crucial Islamic principle that not one of the Companions, pious predecessors, Imams and authorities of hadith

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and Qur'ānic exegesis has opposed it to date. Some scholars have also interpreted the hadith, 'Actions are judged according to intentions', saying that actions take shape according to their intentions. So a terrorist's actions speak of his intentions: his killings and destructive activities prove his foul intentions and condemnable ideas and beliefs. His heinous actions cannot stem from pious intentions and beliefs. The bloodshed he causes only proves his internal cruelty and lack of mercy. It is, therefore, evident that whatever false implications and foul justifications these rebels, criminals and brutes may put forth to prove their atrocities as acts of jihad, they have nothing to do with the teachings of Islam whatsoever.

The Qur'ān has vividly described them as:

﴿الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

'Those whose entire struggle is wasted in the life of this world, but they presume they are doing good'.¹

I also regard it my fundamental duty to inform the respected readers that I am writing this book solely for the sake of Islam's dignity and in service to humanity. This book has not been written to condone or approve of the unpopular and unwise policies of global powers, nor does it seek to justify the wrong policies and actions of any government, including that of Pakistan. I neither seek the pleasure of any government, nor the tribute or appreciation from any international power or organisation. As always, I have taken the initiative to perform this task as a part of my religious obligation. The objective is to wash off the stain of terrorism from Islam, to familiarise the Muslims with the real teachings of the Qur'ān and Sunna (the Prophet's way) and to attempt to prevent human suffering from the flames of terrorism.

May God bless this endeavour with His benevolent acceptance through the means of His Beloved Messenger, Muhammad, may God bless him and grant him peace!

Muhammad Tahir-ul-Qadri

¹ Ibid., 18:104.